No. 6

The Tale of Christ.

Political Picture sheet.

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The fairy tale of Christ.

A renewal in the Christian spirit is desired in all areas of German life. But never has the person of Christ been more insulted than now, when Germany is overrun by Jews.

Faith in Christ is shattered in Germany because German society is shattered. For all faith, like all good things, does not come from the powers of the mind, but from the sources of the mind.

The Jews can be accused today of having buried these with the same force as they were accused of poisoning the wells by the people in the Middle Ages. They have poured the sulphuric acid of their anti-Christian spirit over the young lifeblood of the German people.

The shameless meanness that Judaism has indulged in against Christian feeling in

Germany since the days of the Culture Struggle is completely consistent with the cynical meanness with which it spat on the person of Christ, who went through life quietly and modestly, and nailed him to the cross 2000 years ago. This at least is not a fairy tale; it has remained an eternal truth. Science, with its scientific experiments, has certainly covered the warm and natural feeling for the divine in Christ in the broad educated masses with cold; but under this intellectual coldness the flame of faith would never have been transformed in the hearts of the people into such a general sulphurous smoke of atheism if the Jew had not added the water of frivolity. The proof of this is that in England, where natural science, with Darwin, seemed to be hostile to religious truths, Christian life has increased rather than decreased. Darwin himself professed his belief in divine rule in the universe. If he had been a member of an English university or school college, he would never have dared to ask a subordinate employee who was perhaps worried about his livelihood in a mocking, sarcastic or critical manner:

Do you still believe in the fairy tale of Christ? Darwin would have been too much of a gentleman for that, even if he had not believed in the truths of Christianity. This question could, it can truly be said, be asked in Berlin, where Germanness in its natural nobility has been almost completely corroded by the vitriol of the Jewish spirit.

The man who asked this question, Mr. Otto Hermes, is well known in Berlin with his "tertiary education" and his superficial doctorate; he does not run the Panoptikum there, but the aquarium, and as a "popular and scientific article writer" he is a model of that shallow, anti-Christian view of life in which the so-called "reform Jews" in Berlin feel so extraordinarily comfortable with their wealth, which they have accumulated in God knows how; anyone who does not believe in God and Christ need not fear that the devil will come and get him one day.

People of this kind rule in Berlin and from there, through a so-called "ethical movement", they want to draw the whole of Germany into the sphere of a lax and comfortable worldview. They say with their aquarium director: "Christ is a fairy tale"; certain religions are not our cup of tea at all"; we want to cultivate and promote the good

in people in general, regardless of whether they are German, Negro or Jew; we get through this world without the crutches of faith and do not concern ourselves with specific articles of faith.

Bold and arrogant, like all Berliners, these people, without any Christian faith, only want to live on a morality that has ultimately only become part of their flesh and blood through Christianity! They feel extremely comfortable and at ease under the Christian social morality with their safe, which has often been stolen on the stock exchange, and now they want to dismantle the stove that spreads this moral comfort in the world! To use their language, they want to live on the interest of a capital that they are squandering; or, since officers like Mr. von Egidy have joined them, to put it in military terms: after Christianity has only just taught them the slow pace of morality, with great effort and perhaps very little haste, they now want to throw themselves and their fellow men into the battle of life without junior officers, without captains, without generals. For the fundamental principles of faith are nothing other than "ethical" officers and officers who have strict commanding power over our spiritual life and who care for us in the dangers of life.

"Ladies and gentlemen from the upper classes of Berlin" have joined together for this work of disbelieving the people. Well, as long as they were together in a festive and solemn way, their morality may have held up, provided that there was not one or the other among these Berlin gentlemen in whom the seed of stock market transactions was planted in this Jewishly sociable way, or one or the other among these Berlin ladies in whom the seed of a Bertiner moral novel was planted in this convenient way. This new Berlin morality is 50 Pfennig morality. On the battlefield, on the deathbed, in the whirlwinds and the severe temptations of passion and in the depths of the anarchist movement, Germany cannot get by with the paperwork of these gentlemen's and ladies' ethics; here man needs the iron planks of faith.

Worldly men like Bismarck and Goethe think differently and more modestly about their own and the general moral needs of this world. Bismarck admitted that he would

not want to go through the storms of this warlike life without the staff of the Christian faith, he called himself a devout Christian who only hoped for forgiveness of his sins through faith in Christ's blood, and at the age of 75 he told the writer Bewer that of all the teachings and impressions he had received in life, Christianity had been the greatest and most decisive influence on his life. At the age of 81 Goethe confessed: "The human spirit may develop as much as it wants, but it will never get beyond the majesty of Christianity as it shimmers and shines in the Gospels."

Christ, Bismarck and Goethe will be more reliable role models for the German people than the aquarium Hermes, Lieutenant Colonel Egidy and Professor Lazarus.

Yes, if one turns one's gaze away from the unbelievably shallow speeches that were given in Berlin to establish the "Ethical Society" and to the conditions in Berlin itself, to the horrific pimp murders, the shameless Jewish banqueries, the perjury, the marriage infidelities, the suicides, the prisons overpopulated by people torn by heart, then one really does not know whether one should be more astonished by the arrogance or the frivolity of these people who want to rule the world with their little bit of "ethics."

But as in Berlin today, so it was in Christ's time. Times in Jerusalem. The Pharisees and scribes from the "higher classes" performed their shallow "ethical" devotions openly in the street, like the money and education processes in Berlin today, while the whole people writhed in a tangle of meanness.

With a noble and deep soul, Christ saw that no consolation and no salvation could come to the people and the good on earth from the hearts of this Pharisaical half-breed. He went into solitude, and with the power of his deepest heart he turned directly to the spirit of God and opened it to people, who seemed to stand unreachable in his anger like a glowing sun over Jerusalem, as it once did over Gomorrah. With an enormous strength of heart he unfolded the kind nature of God, which now, like a gentle sun, sent a ray of mercy and the warmth of a nobler life to the earth.

In this image: in the sun, its rays and its warmth, the divine idea of the Trinity is not a fairy tale, but the simplest and deepest nature. Even the profound Augustine

immersed his soul in this parable. In any case, all organic nature is in deep harmony with the spirit of the Trinity. If Mr. von Egidy were to reflect on the mystery of the Trinity with the same modesty with which the measure of his spiritual powers was measured, he would feel that the Trinity is the deepest element not only of faith, but of all spiritual feeling.

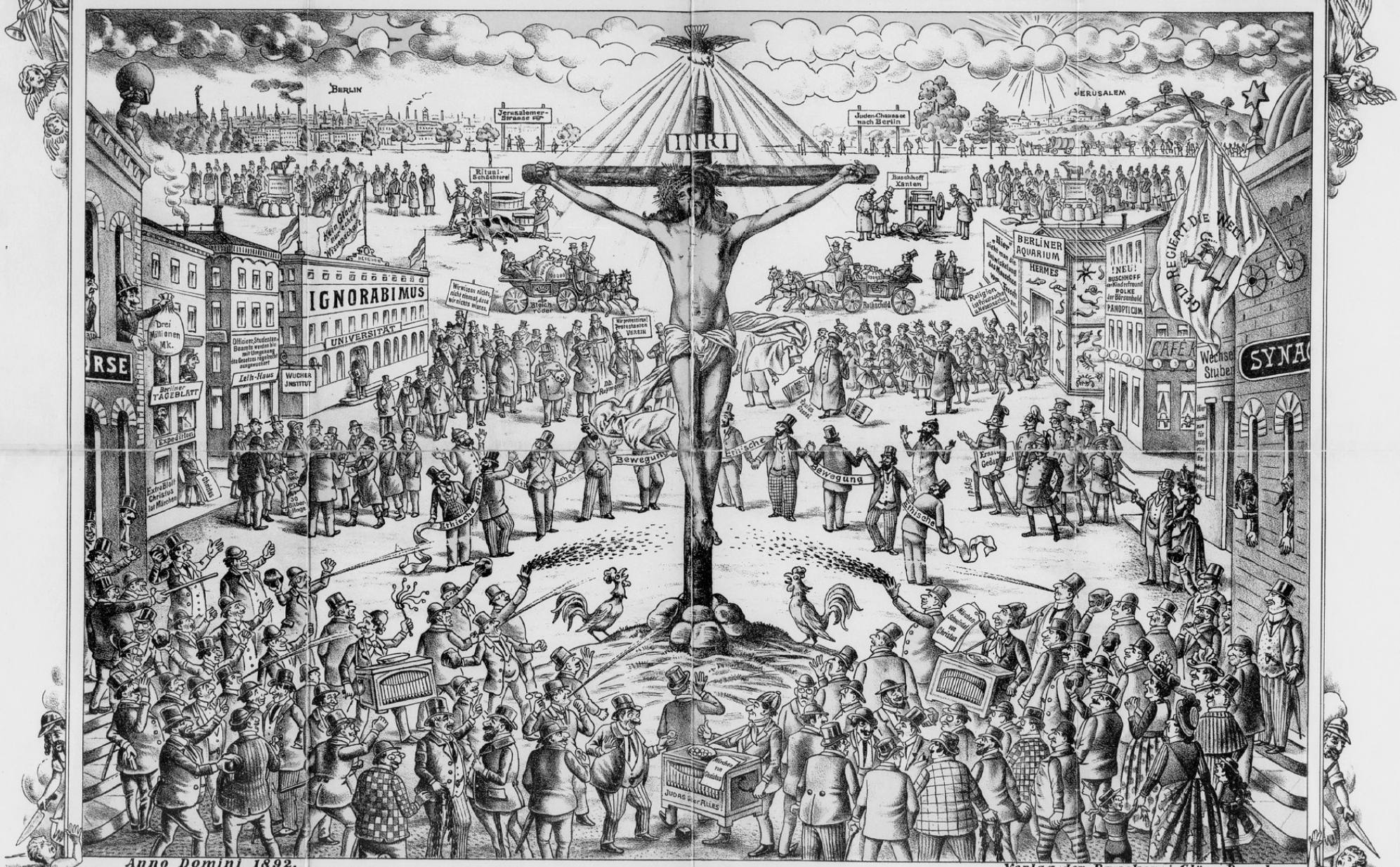
Christ's words would be better in the world if they were thought about more than spoken, and if people were to humble themselves above all in the knowledge that up to now every word that Christ has spoken has not remained a fairy tale, but has become truth.

This is precisely what the Berlin professors Virchow and Dubois-Reymond should think about; they have studied the wonders of nature the most and should be competent in this area too. But it is precisely these people, with the exception of a few cheeky Jews, who can be called the most immodest people in Berlin, where, according to the judgement of the Reform Jews, they naturally go about as the most ethical. Strangely enough, the one is a direct antipode of Goethe and the other a direct antipode of Bismarck, while no one has ever heard of them ever standing up for Christ with the same "manly courage". Dubois-Reymond famously said of Goethe's "Faust": "Faust would have done better if he had married Gretchen and become a full professor." If he were asked whether it would not have been better if Christ had married Martha and become a full professor, he would perhaps, following the Faust analogy, be bold enough to say: "Certainly! Why not!" It is better to live than to be crucified!" The fact that hundreds of thousands of people would have been tortured and slaughtered as pagan sacrifices without the Christian example of faith if Christ had acted in this way would of course not have changed the thoughts of this multi-medal-winning soul. His brother Virchow, to whom humanity owes only the "invention" of trichinae but not yet a cure for it, is notoriously inept in his judgment. Virchow famously said to Bismarck, who even challenged him to a duel because of his audacity, "I only wish that one day you will enjoy a similar reputation as a statesman to that which I enjoy as a doctor among my

specialist colleagues." If a sheep with two heads or a goose with three legs is shown in the Berlin Panopticon, Virchow is the first on the spot to document the "miracle"; if someone finds a skull with a crumbled nose ring that has been preserved in the earth for 1400 or 1500 years, Virchow travels there, even if it is as far as the Caucasus, because it could end up being the genuine Lessing tolerance ring. But if someone were to point out to him that 1200 or 1400 years after Christ the Cologne Cathedral grew out of the earth, that the mountains and valleys of the world from the fjords of Norway to the forests of Africa resound with the bells and words of Christ, just as was prophesied about the crucified, then Virchow would perhaps say: "Yes, that is certainly all very nice, but anthropology is mainly only interested in the fact that Christ presumably or rather quite was undoubtedly a half-breed." And such people take turns as rectors of the German Reich University! No wonder that Jews gather at their feet as listeners, that the Christian spirit finds no "scientific" advocates there and that the aquarium "word about the "fairy tale of Christ" is met with scornful laughter.

The truth in Christianity is that the nobler the world is, the more base the feet are to be trampled to the ground. Christ did only good to all people, he helped the weak, although he knew beforehand that one of those whose feet he washed would trample him underfoot. The only thing that even the Jews can reproach him for was his "immodesty," with which he simply ignored the question of the high priests, these official representatives of all Jewish reform, about his profession and nature when they repeated it again. Here they seized him, spat on him and threw him under the Barrabas and Buschhoff. This is the truth about Christ, that he did good to all people according to the deepest powers of his soul, and this is the truth about the Berlin Jews and scribes, that despite the noble effect that Christianity has had on world history, in art, science, citizenship and domesticity, they do not stop insulting the person of Christ just as they did 2000 years ago, as is captured in our picture sheet as a constant satire on our miserable Jewish and professorial era, for the improvement of "modern" minds with mirror fidelity.

Politischer Bilderbogen No. 6.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